to Jewish Law, meant relief from debts and a new beginning. A Christian cannot help rejoicing at the news that Congress ministries are trying to abolish *begar* (forced labour) and are launching out on comprehensive agrarian legislation. A Christian is committed to internationalism and must insist on a true brotherhood of man which inevitably cuts across racial domination and economic injustice. It is no longer possible—indeed, it never was—to make a division between sacred and secular, material and spiritual, social and personal. To remake individuals involves the making of a new environment where the individual can live the new life. The idealism which isolates religion from life must go once and for all. The failure of missionaries in India to see the denial of Christianity involved in racial pride and political domination has done much to neutralise their work in India.

Christians must regard nationalism with some suspicion, but Indian nationalism is still justified so long as it fights for self-government as a means to an end—the economic and social regeneration of a great country. There is in Indian politics, intermingled with the relativism and expediency of all politics, an ethical idealism and a desire to use moral means which, if it be not surrendered, can be a wonderful example to the world, but it must also be sternly realistic.

I have frankly expressed the opinion that India will be greatly assisted by the development of "class" organisations. This may be misunderstood. May I quote a passage from John Bennett's *Christianity and the World* (he is a brilliant young disciple of Niebuhr): "To defend the rights of the less powerful groups to organise into dependent labour unions or into co-operatives is to have a part at the very point where the issue will be joined in the immediate future. . , . This concentration of power (economic and political)